# THE MYSTERIOUS MUSIC OF MYSTICISM

Paper Presented

by

**Mr. G. Allana**

with

Presidential Remarks

by

**Mr. A. K. Brohi**

and

Introduction

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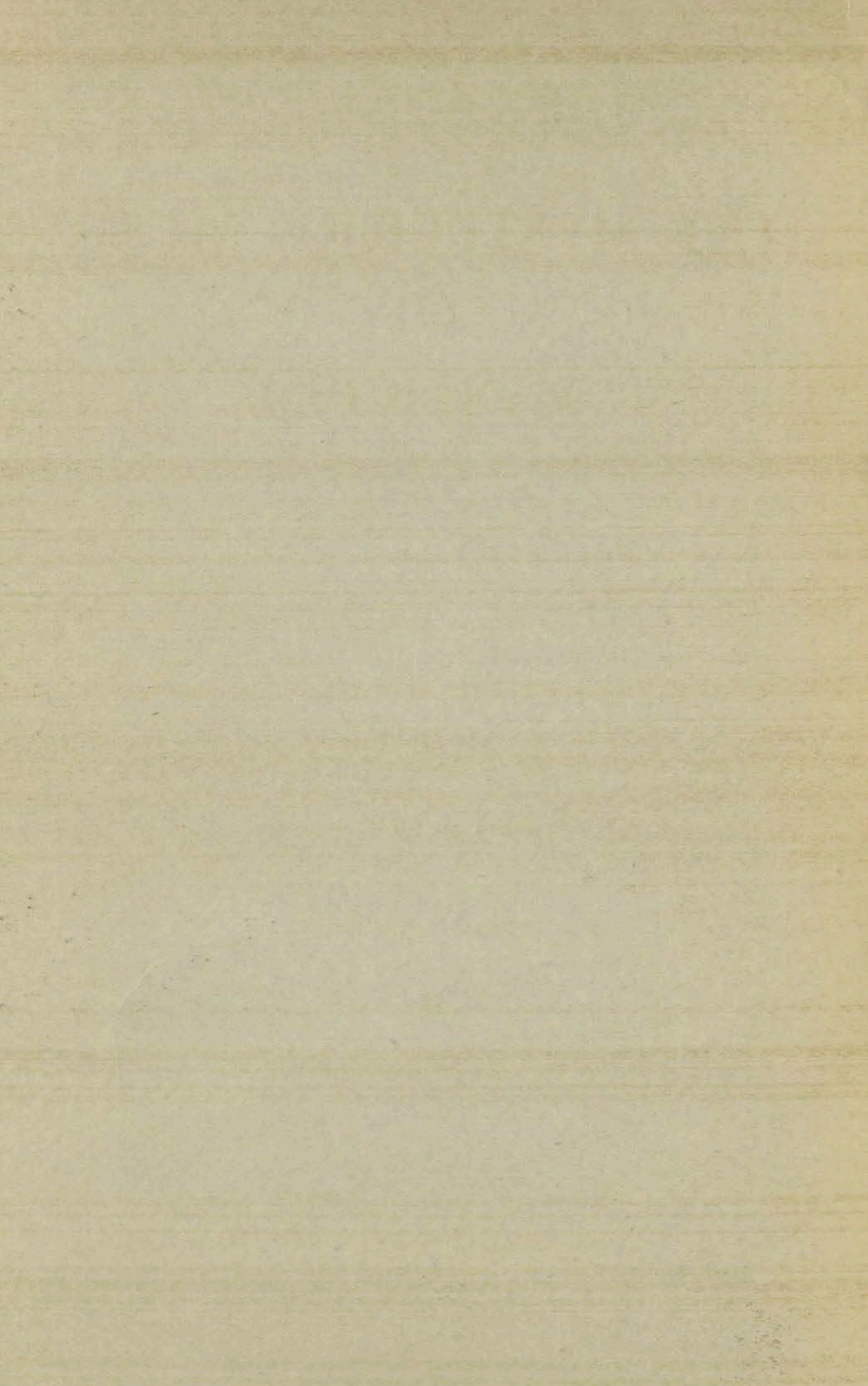
**Hakim Mohammed Said**

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**HAMDARD NATIONAL FOUNDATION**
**ISLAMIC REPUBLIC OF PAKISTAN**

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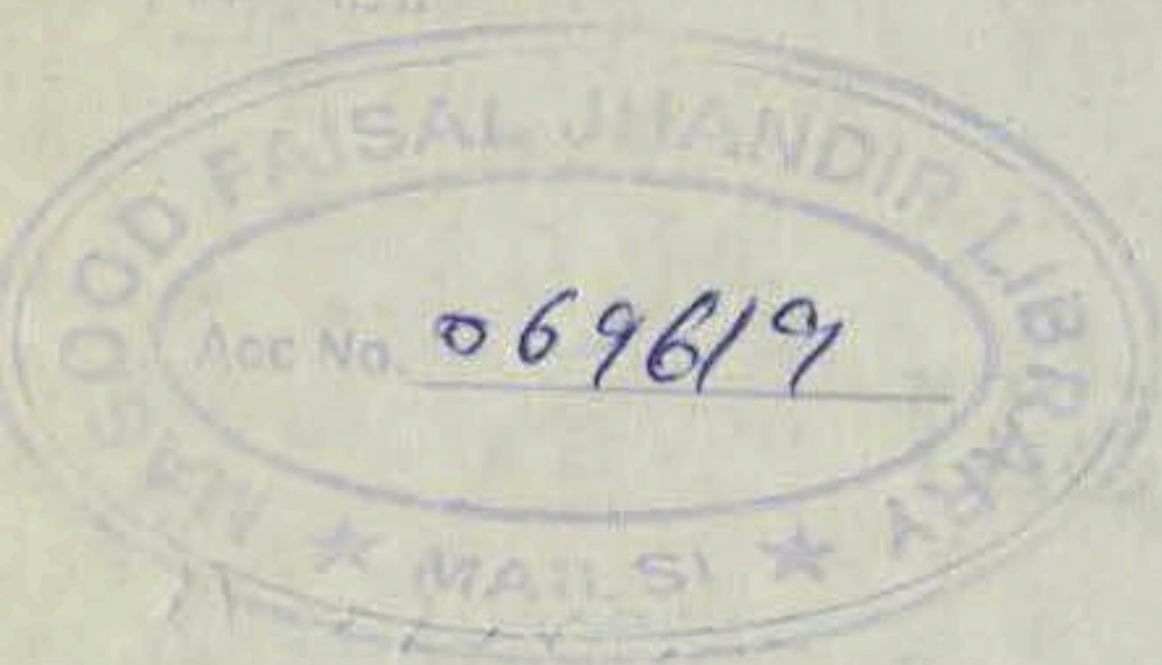




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# INTRODUCTION

YOU will shortly hear Mr. G. Allana about the mysterious music of mysticism. And indeed no apter title could have been possible,for the great songs of life emanate from the notes strung on the chords of the innermost rece-sses of the heart.

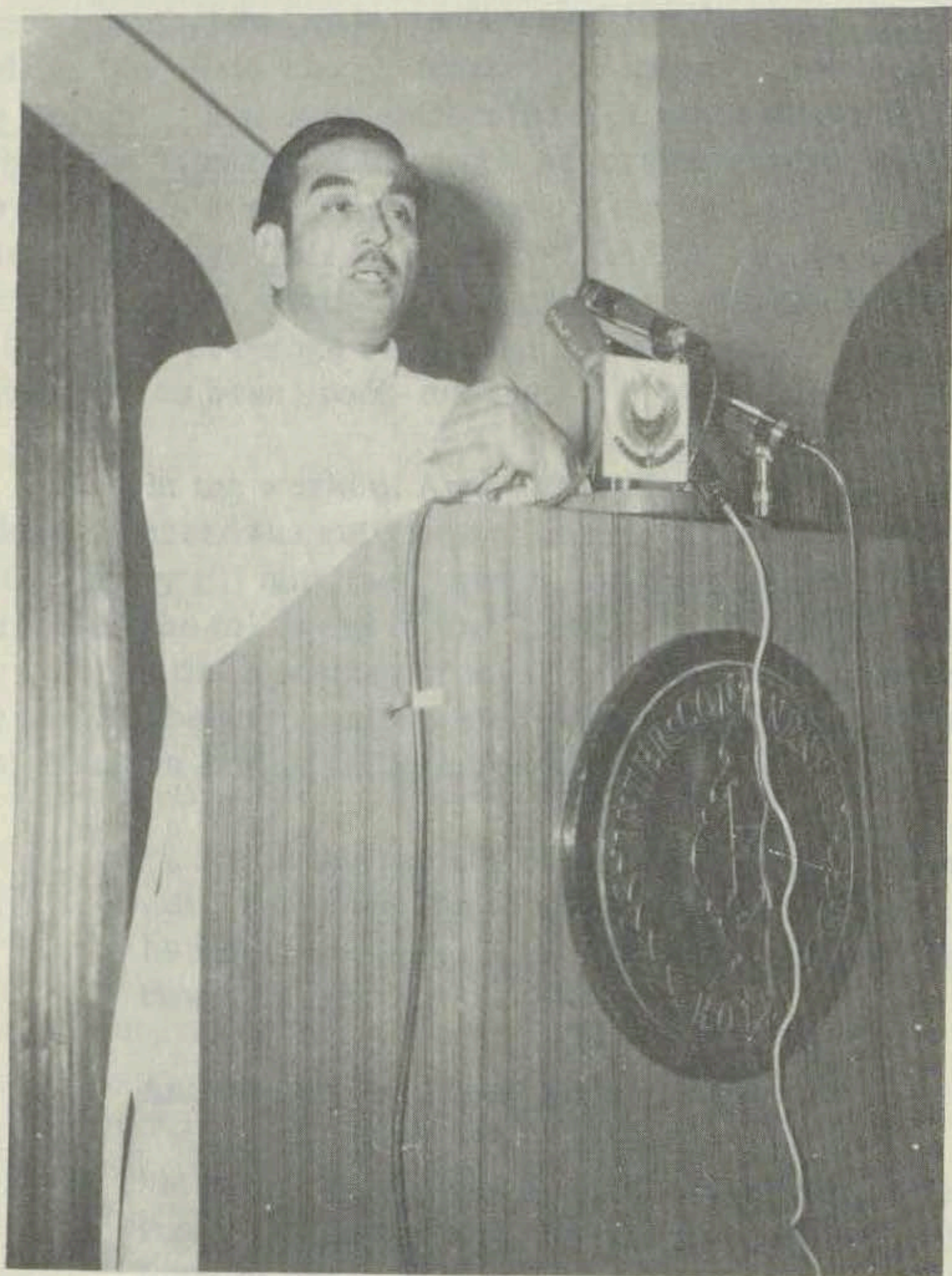
Unfortunately the word 'mysticism' has been, like many other words incapable of being reduced to a pre-cise definition, defined differently. Some would hold it to be the equivalent of monism or pantheism or immanentism. Others would hold to be an expression of the intuitive faculty of man, according to which definition only those endorsed with extraordinary sensibility stretching beyond the sensuous, the empirical. Many, like Kant, would hold metaphysics to be unapproachable except through the vague idea provided by what crudely represent space and time.

The word "mysticism", according to its origin in Greek language, referred to the secret practices of those who were inclined to some sort of mysterious life. But in modern terminology, which is itself several hundred years old, it is, on the one hand, a kind of feeling and, on the other, a phase of thought. But, in any case, it is an "endeavour of the human mind to grasp the Divine essence or the ultimate reality of things, and to enjoy the blessedness of actual com-munion with the Highest. The first is the philosophic side of mysticism, the second its religious side." In other words, the first effort is theoretical or speculative, the second, practical.

Unfortunately, in the Western countries, particularly in the English language, the term has been much misused, as it may even be extended to mean the magical, occult or esoteric. But in most of the semetic languages, including Arabic, Persian and Turkish and, of course, in Urdu of the Indo-Pakistan Sub-continent, the word is almost synonymous with Sufism which conveys the notion of "purity". Therefore, the word "mystic" is equivalent to *Sufi* which means one who is pure in heart.

On the other hand, some philologists also claim that the name *Sufi* was derived from *Suf* literally meaning "wool", as it was originally applied to those Muslim ascetics, who used to wear a coarse woollen dress as a sign of renunciation of the world.

It may also be pointed out that, from the very beginning, the Sufis, according to their creed, are of opinion that man should live a simple and austere life divesting himself of materialism as only in this way he can succeed in his search for Truth ( *al-Haq* ) i. e. God. To attain this goal, they believed in *fana* and *baqa* which can be realised through *dhikr* and *maraqaba*. *Fana* is the death of Self while *baqa* is the prolonged existence of the Self. *Dhikr* is the way of narrating something to remember God while *maraqaba* is actively meditating to attain this goal. This cannot be done in a day or two but in gradual development passing through several *maqamat* or stages. In the long process, spiritual exercises have to be performed " in the form of contemplation, renunciation and abstenance, " which, when put together, give "special knowledge of the Inner self", which is the ultimate goal of every *Sufi*. To attain perfection in this pursuit, every *Sufi* in the beginning has to depend upon his *Murshid*, the spiritual teacher, as under his direct influence and guidance a human being can become a perfect Man and without such influence and guidance he can remain an imperfect beast.

From the historical point of view, mysticism has

HAKIM MOHAMMED SAID

been with man since the beginning of time. Only man, of all the living creatures is capable of extra-perceptery experiences. And not only in Greece, in the Fertile Crescent, and in Egypt, but also in India and in China, mysticism has a history that dates back to times immemorial, although monism or pantheism, as we understand it today, was first explained by Plato who enunciated the theory of ideas in The Republic and later elaborated it in other words of his, such as the Timarus, and so on. According to him, we are like prisoners in a cave who have but the vaguest idea of the Ultimate Reality. This was later on modified by the Alexandrian philosopher, Plotinus, who came out with his theory of the hierarchy of beings and whose influence on the latter-day philosophy has been epoch-making.

In the world of Arabs,. the Muslim mystics also made their creed the religious philosophy of Islam. Since the eithth century till now, they have called themselves *Ahl al-Haq* i. e., the followers of the Truth or God, whom actually they refer in their ecstasy of love for the Real Highest as they see His beauty manifest everywhere. Glorifying this love, Maulana Jalaluddin Rumi once said:

> "Love is the remedy of our pride and self-conceit, the physician of all our infirmities. Only he whose garment is rent by love becomes entirely unselfish."

And Hazrat Data Ganj Hujwiri said:

> "Man's Love of God is a quality which manifests itself, in the heart of the pious believer, in the form of veneration and magnification, so that he seeks to satisfy his Beloved and becomes impatient and restless in his desire for vision of Him, and cannot rest with any one except Him, and grows familiar with the recollection of Him, and abjures the recollection of everything besides. Repose becomes unlawful to him and rest flees from

from him. He is cut off from all habits and associations, and renounces sensual passion, and turns towards the court of Love, and submits to the court of Love, and knows God by His attributes of perfection."

This line of approach, though quite symbolic, is confined to *Sufis* all over the Muslim world. Thus Love and Beauty are the two milestones on the road leading to the realm of perfection of their self. These characteristic features reflect in the songs of all *Sufi* poets or in the sayings of *Sufi* saints, such as Jami, Rumi, Bayazid, Rabi'a Basri, Hujwiri, Shah Bhitai and others.

It is highly praiseworthy that true Muslim *Sufis* pray to God in good faith, to express their pure Love for God and not to get any worldly or heavenly benefit or to save their skin from the torments of hell. Rabi'a, the lady *Sufi* saint of Basra once addressed God after her prayers:

> " O God ! if I worship Thee in fear of Hell, burn me in Hell, and if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thine own sake and for the Love I have for Thee, then withhold not Thine everlasting Beauty."

Maulana Rumi, in the ecstasy of his prayer, said:

> "Unless I have the face of my heart towards Thee,
> I deem prayer unworthy to be reckoned as prayer.
> If I turn my face to the Ka'aba, 'tis for Love of Thine;
> Otherwise I am quit both of prayer and Ka'aba."

But another aspect of the mystic philosophy of the Muslim *Sufi* submission to God has been the apprehension of fear. They are reluctantly inclined to think that they unconsciously commit sin for which they would be answerable to God on the Day of Judgement. This is why they are usually afraid of God, afraid of the torments of Hell-fire and so try

to get salvation which depends on the inexplicable Will of God, whose Presence is pervading everywhere.

And yet it would be wrong to concede that mysticism and immanentism offer the only possibility of combination, and no other permutation is possible. The pantheistic view, which is especially Islamic and represents the Orthodox Islamic viewpoint, which is antipodol to the *ishraqi* or the illuminist viewpoint. This view emphasises creation ex nihilo and holds that the world is not the outer aspect of God, Who is its inner aspect. For, God and world are discrete, just as divine duration and human duration are different. The *Shahudi* ( or pantheistic ) viewpoint was elaborated by the famous divine, Shaikh Ahmad Sirhindi (1562-1624), who postulated the theory of union-in-separation. This is perhaps the most major contribution to ontology and has influenced the latter-day thought considerably. Allama Iqbal has been considerably influenced by the *Shahudi* theory, particularly from the days of *Bal-i-Jibril* and onwards.

The prophet is both a mystic and a statesman. A famous mystic spells out the difference between mysticism and prophethood in his statement thus:

"Verily, if I were Muhammad, I would not have come down to the earth from the seventh Heaven."

In space, Time and Eternity, Stace has also emphasised the different categories of intuitive experience, with prophethood occupying the highest pedestal.

The immanentist school, however, has dominated Islamic literature throughout. Hafiz, Shaikh Farid al-Din Attar, Sanai, and major Arabic poets like Abu al-Ala Mu'arri are immanentists. Iqbal is the only major poet who has been influenced by the philosophy of union-in-separation, although his earlier writings echo immanentism down to the period of the *Bang-i-Dara*.

Just as each culture has its own characteristic, monism is believed to be a characteristic of the Indo-Aryan race. This is, however, a broad generalization that would better not have been made, for mysticism is a response to the stimulus of extra-sensory perception, and such responses are always almost similar.

There is, however, one thing that characterises mysticism— be it based on the duality of the Everlasting Yea — Everlasting Nay, Light and Darkness, monism, or pantheism—— and this is love, accompanied by humility. For mysticism presupposes subservience to the Ideal. Khwaja Hafiz Shirazi echoes this sense of humility in the following verse:

از نامۂ سیاہ نترسم کہ روزِ حشر
با فیضِ لطفِ او صد ازین نامہ طے کنم

*(I pine not if character-roll on the Day of Judgement be black (with sins), since through His compassion it shall be purged (of its Murkiness).)*

It would also not be true to say that the appeal of mysticism would be limited, as certain modes of philosophical thought, such as dialectical materialism (the idea of the reality of change, caused by the friction between matter and the human will) which postulates the primacy of matter or the mechanistic view of the world. Mysticism, however, desires the primacy of matter. Even the existentialist, who holds nothing to be of moment besides the self, finds the self to be an object of mystery. Who would deny that Soren Kirkegaard, the father of existentialism, was indeed a mystic.

Form is not what defies revelation. It is the inner reaches of the apparent that makes man soar towards mysticism. Thus William Wordsworth in The Prelude says:

*Wisdom and spirit of the Universe*
*Thou, Soul, that art the eternity of thought*
*That givest to forms and images a breath*
*And everlasting motion, not in vain*
*By day or star light thus from my first dawn*
*Of childhood didst thou intertwine for me*
*The passions that build up our human soul...*

And so, not without reason, the world's greatest literature has been mystical, be it poetry, prose or fiction. For, at the base of it is the search for an ideal, an eirenicon. It is the agony of this quest that imparts to mysticism the sweet music about which Mr. Allana will speak.

HAKIM MOHAMMED SAID

Hamdard National Foundation,
Nazimabad,
Karachi-18.

# THE MYSTERIOUS MUSIC OF MYSTICISM

THE theme of the subjects to be discussed this year on this important national forum, namely the Hamdard National Foundation, is "Our National Problems". The relevance of mysticism with our national problems is not direct, but it can certainly be established that problems of a nation have a bearing, directly or indirectly, on the moral excellence of its people. There is no doubt that the mind of Man has been struggling on an ancient field where the human ego has tried to distinguish as to what is right from what is wrong; from what is virtue to what is vice. The final judgement on these matters has been delivered by the moral consciousness of Man, and where this consciousness is dormant, there has always been an error of judgement. Right and wrong, virtue and vice, good and evil, must not be regarded as ancient superstitions or worn-out shibboleths. When a nation ceases to distinguish between right and wrong, it is soon confronted with problems. This is a truism of history and can be proved by quoting examples of mighty empires of the past that were gathered into the dark bag of oblivion, because they had abandoned the desire to keep their feet steadfast on the path of pilgrimage that would enable them to discover the purpose and destiny of individual and national and international existence. Spiritual steadfastness on the path of right is best perceived by the eyes of the mystic, whose vision transcends the prison-house of physical limitations. It is the voice and vision of the mystic that has enabled the mind of Man to soar high to kiss the silent stars and be thus lost in and be unified with the Infinite.

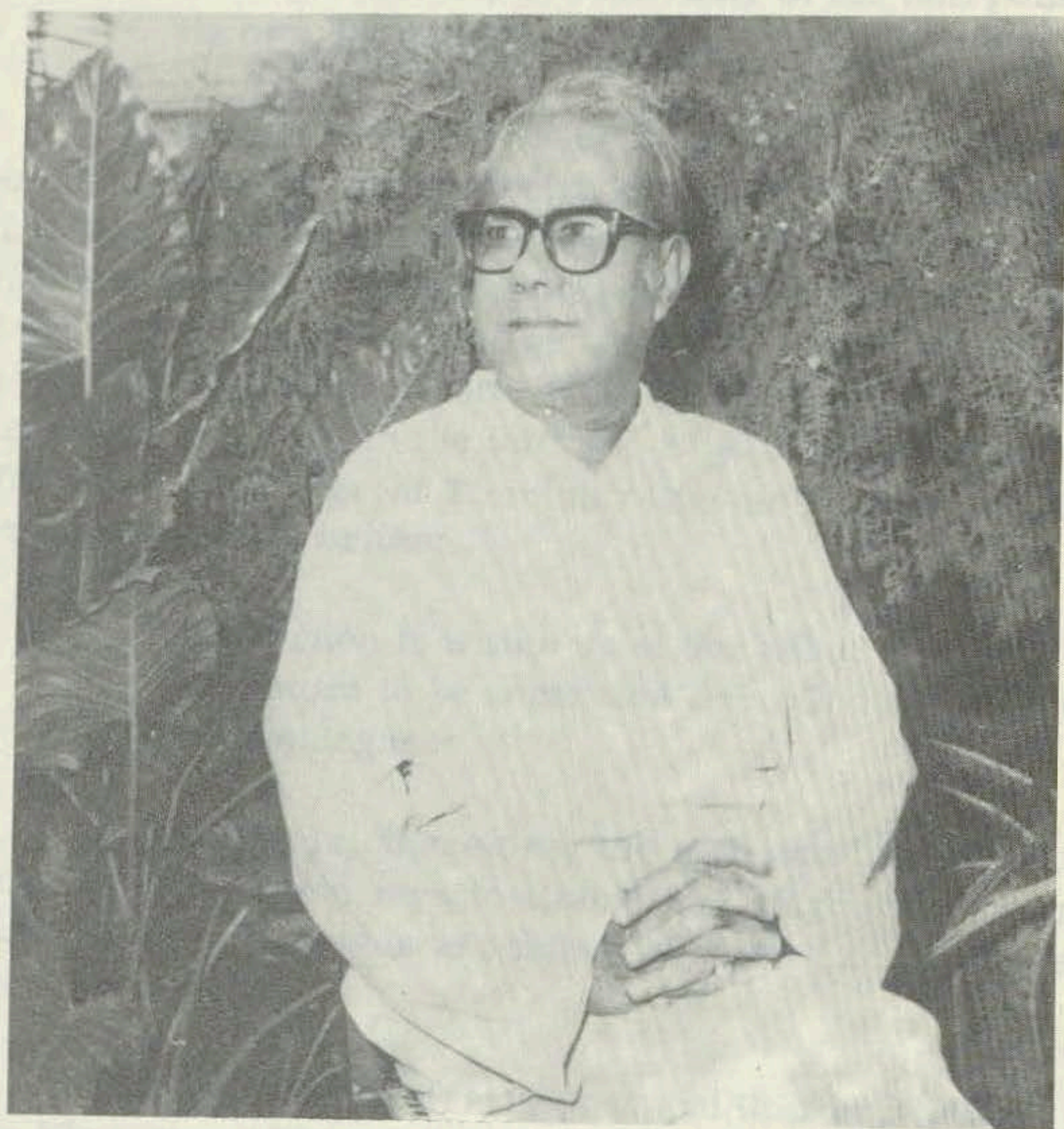
It is rewarding, in the case of some words, to go

back to their origin, in order to understand their exact significance. The term "mysticism" traces its roots to the Greek equivalent of the word "mysteries". And one who was initiated into these mysteries was looked upon as a "mystic", who had come to be in possession of the esoteric knowledge of divine things. Because of this, such a man was reborn into eternity, having broken the shackles of the world of time and matter. He had reached a stage, which he could experience and enjoy, but it was a secret about which it was unlawful for him to communicate to others.

Allama Iqbal, a renowned Muslim thinker and poet of Pakistan, has said:

> "The incommunicability of mystic experience is due to the fact that it is essentially a matter of inarticulate feeling, untouched by discursive intellect."

Greek and oriental philosophy of the period immediately preceding the birth of Christ, and better known as Neoplatonism, came to have a particular approach to the problem of mind and matter, giving man's intuitive faculty a special importance and prominence. With the inter-play of Neoplatonism with Christian ideas, in the early centuries of the Christian era, came to be born what is now known as Christian mysticism.

Generally speaking, mysticism has been the fountain of inspiration of religious ideas, of philosophy, of mystical poetry. It gives one the consciousness of the Beyond, which is outside the influence of and not subject to the laws of the seen world. In the developed stage, the mystic, therefore, possesses this consciousness in a highly intense and specialised form. He comprehends in feeling and in thought an immanence of the temporal in the eternal and the eternal in the temporal. Mystic experience is the equivalent of glimpsing the vision of God. This experience the mystic may not be able to express in words, nor demonstrate in logical terms. Sufficient unto him it is that he has been chosen as one who has been gifted to experience this mys-

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terious consciousness. To modern Man such talk may appear to be incomprehensible or irrational, for his mind has been conditioned to accept or to reject any thing after putting it to the test of the touch-stone of scientific inquiry. This thought has been beautifully expressed by the Persian mystic, Fakhr-al-Din Razi (1149-1209). He has said:

> "Human reason can reach only to the last point of its own limitations."

According to mystic thought, the goal of human existence is to discover and to identify oneself with the Cosmic Self. This can be done only through intuitive knowledge of the Divine and by a deep understanding of Truth as it really is, and not as it is comprehended by imperfect human faculties. The true mystic enters a state of being, which one may call as Eternal Life or living in the Infinite, Salvation, Enlightenment, of Immortality. The great Flemish religious thinker, Blessed John Ruys Broecky, writes:

> "This union is within us of our naked nature. Were this nature to be separated from God, it would fall into nothingness."

Mysticism is, therefore, the path that leads Man to be with Reality. Every mystic attains that stage in a lesser or greater degree or strives to achieve it, having complete belief in such attainment.

The celebrated Persian poet and thinker, Hakim Nasir Khusrau, (1003-1060) has given vent to this idea in his own poetic way. Nasir Khusrau writes:

*Know thyself. If thyself thou knowest*
*Thou knowest the difference twixt virtue and vice.*
*With thy own inner self become at home,*
*Then take charge of the outside world.*
*If thy self thou knowest,*
*Thou knowest every thing indeed.*

Lord Buddha has described "living in the Infinite" as Brahmavira. He has said:

> "Above thee, below thee, on all sides of thee, keep on all the world thy sympathy, immeasurable loving thought, which is without obstruction, without any wish to injury, without enmity. To be dwelling in such contemplation while standing, walking, sitting or lying down, until sleep overcomes thee, is called living in Brahamna".

It will thus be seen that Buddha's idea of the Infinite was not the idea of a spirit of an unbounded cosmic activity, but the Infinite, whose meaning is in the positive ideal of goodness and love, which can not be otherwise then human. When one reaches that stage, then the self is sublimated to be in tune with Truth, with Love, which unites in its embrace the whole of humanity.

Different mystics have endeavoured to convey the central theme of this idea in their own individualistic style. Nur al-Din Abd al-Rahman Jami, (1414-1492), a great mystic poet of Iran, sings:

*On opening its eyes, Eternity whispered of Love,*
*And Love increased the passion of longing in the Pen.*
*From the land of the Non-Being the Pen arose,*
*And traced a hundred scintillating pictures.*
*The Heavens? They are the offsprings of Love.*
*Without Love nothing is.*

And Sultan Muhammad Bahu, (1629-1690), a mystic poet of the Punjab in Pakistan, has written in one of his poems:

*Where Love doth lead, Faith cannot.*

*O God ! Let my Love keep alive,*
*I pray Thee in the name of Faith.*

Another mystic, Farid al-Din Attar, (1130-1229), a Persian by birth, has written:

"Man should always live in such a way that Love becomes the dominant note of his way of life."

The question regarding the original cause of existence can be said to be within the region of cosmic philosophy or science. It has nothing to do with the inner nature of Man, in which Love finds its final unfolding, in which all sacrifice ends in eternal gain. When a candle is extinguished in sunshine, there is no loss of life, because there is the all pervading light of the eternal sun.

On the mystic shores of contemplation, the Vision of God enables one to transcend the limitations of language, race and religion. There one gathers together all fellow beings within one spiritual circle of union. And this Union is of the very essence of godliness.

Some mystics have described this as the state of being in tune with the Infinite. Abu Yaqub ibn Hussain Razi, (  -945), a Muslim mystic, writes:

"He, who plunges in the ocean of Divine Unity, his thirst for Divine Vision will increase with each passing day. True devotion is to believe that one is constantly within sight of God."

Rabia-al-Adawi, (740-803), a saintly woman and a mystic of Iraq, disdains the promise of paradise and the threats of the punishments in hell as mere appearances. She writes:

"Thus should both appearances, which act as obstructions to a manifest Vision of God, totally disappear from the path of pilgrims, so that they

might be certain of their purpose, so that God's servants might be able to see Him without harbouring any hope or holding any fear."

And Abu Hamid Ahmad Balkhi, ( -854), a Muslim mystic of Khorasan in Iran, has written:

"A man who is in search of God is never in stagnation at any stage of his search. He is ever travelling on the path of discovery, seeking God."

The evolved ones, after many experiments with their Self, come to a world, where they realise their full meaning and purpose. Their minds touch the creative realms of voiceless expression. The tremulous branches of trees, beaten by rain-drops, in such a state present not disharmony or chaos, but a rhythmic picture that is in harmony with one's own inner being. Such a one comes to be bestowed with the right of entry into the treasure-house of mystery in the unfathomed depth of existence.

Trying to discover oneself by burning incense at the altar of moth-eaten ceremonialism is idolatory. While losing oneself in the boundless silence of meditation is true worship. Man is the manifestation of the dreams of the Ideal of Unity. Man is the manifestation of the Infinite itself. Religion is not formalism, but an inner principle that comprehends and is able to illumine the path that leads to those endeavours, expressions and dreams, through which Man can approach God, after whose Image, Man has been fashioned.

In this connection, Shaikh Sharaf al-Din Panipati (1254-1323), a Muslim mystic of the Indo-Pakistan subcontinent, writes:

"My dear brother! If you understand the mystery of your Soul, you will understand the mystery of the world to come."

But we must have an indomitable will to reach the

shores of Realization. Shaikh Baha al-Din Zakariya Multani (1170-1258), a Muslim mystic of Multan in Pakistan, has said:

> "When a man is determined to be one with God, then God illuminates the path of the seeker."

The same idea has been expressed in sublime poetry by Shaikh Farid al-Din Attar, (1130-1229), a Muslim mystic of Iran:

> *Out of Thy name, O God !*
> *A boat for me I fashion,*
> *And launch it*
> *To distant lands.*

All human endeavour in our times has for its object material gain, and we seem to have installed the god of Greed to worship. We are like lunatics, trying to chase the horizon, a futile task, indeed. So we rush headlong in a competition, multiplying every manufactured product a million times. This is a race for profit, a race that has obstacles, but which has no goal, we go on sharpening our ingenuity to produce weapons of destruction—a process that is endless, a process that opens up new vistas of mass massacre. Therefore, we destroyed new means of self destruction. Man is racing on a mad adventure of drunken passion, sitting in a powerful motor, motivated by an intellect of prodigious power.

Standing amidst the noise and the din of the market place of the world, the conceited one believes he is within reach of limitless knowledge. But, in fact, such a one is stranded on a solitary island of utter ignorance. It is only he, who has betaken himself to the silent shores of meditation, who comes to be in possession of that inner awakening, that transcends wisdom, and that surpasses all understanding.

The germs of the genius of Life lie in the spirit of Man, which has been on its voyage of perpetual struggle, since Time began. Emerging from the Great Unknown, the evolved Soul pursues steadfastly its wanderings on the path

that leads it to the final consummation of becoming merged with the harmony of Cosmic Existence. Plotinus terms this as "The flight of the alone to the alone."

Shaikh Farid al-Din Attar gives, in one of his books, a vivid allegory of the journey of the mystic from his initiation to the final stage of attainment, saying that he goes onward on this pilgrimage through seven valleys. The first is the Valley of the Quest, where he disburdens himself of all worldly affairs, so that the heavenly light may enter. Then he visits the Valley of Love, where begins the mystic life, and there becomes visible the first flame of love of Illumination. The third he enters is the Valley of Knowledge and Enlightenment, and here begins his serious absorption in contemplation and meditation, when the Soul developes the capacity to see, in the inner mirror, the image of the Divine. Soon he is transported to the Valley of Detachment, and the Soul comes to be in tune with the Infinite, where nothing is save Love. When he is in the fifth Valley of Unity, the mystic finds himself identified with the Cosmic Soul, stripped of all images. But when he enters the Valley of Bewilderment, he stands transfixed in ecstatic Union with God. In the seventh Valley of Annihilation, the mystic loses all sense and consciousness of his self, and he is completely merged in God.

When this stage is reached, then the mystic has either said, "I am God", or "All is God." Verily, mysticism in every religion seems to have a common lesson to teach to mankind—"The Kingdom of Heaven is within you." The poet, Robert Browning, has echoed the same truth, when he sang:

*Truth is within ourselves; it takes no rise*
*From outward things, whatever you may*

It is interesting to recall that in Buddhism also, the mystic way is a journey through seven gates, each narrower than the preceding one, and each opened by a golden key, when the seeker opens the last gate and enters it, he becomes a God and is created a BODHISATTVA.

Reality is one and indivisible. But within Reality itself there are different levels of significance. Man ascends from the lower to the higher level, which are all interrelated. On the surface it would appear that there are screens, separating each level from the other. What an individual is able to perceive at the normal level of awareness is the effect of a particular image making fault, revealing a picture with all its attendant limitations. Compared to the complete whole, it is, however, only an appearance, which some oriental philosophers have termed as Maya. Nonetheless, by detaching oneself from the flux of phenomena, and concentrating on the centre of the Soul, by annihilating all images, Man is enabled to penetrate through the jungle of these dividing screens, and to discover himself in the domain of Completeness, where one is lost completely in Divine Contemplation. God can only be fully known by becoming Godlike. Once again, I will quote from Shaikh Farid al-Din Attar, who has said:

> "To mount to God is to enter into one's self. For, he who inwardly entereth and intimately penetrateth into himself gets above and beyond himself and truly mounts to God."

In the fascinating pages of the history of Man's endeavours to unveil the mystery of becoming Godlike, he has experimented on two different fronts. And these two methods and fronts are not contradictory, but complementary each valid for the one that selects it, each method supplementing the other. There is the way of negation, and there is the way of affirmation. In the Upanishads—— the sacred book of the Hindus——it is said:

> "Who says that Spirit is not known, knows; who claims that he knows, knows nothing..... He is neither that which is known, nor that which is not known."

And here is what the Christian mystic, St. Bernard, said:

> "What is God? I can think of no better answer than, He who is."

That is why the Man of spiritual experience is conscious of a Presence, which one can call God, and this Presence is more real than any thing else that the human faculty can think of. He is not able to describe It in words, and they are, therefore, compelled to state that in terms of human intellect God is the Unknown. But, at the same time, such a one has realised that by means of his higher faculty, it is possible for Man to be united to God, who is unknowable. The unknowable and unknown God is "closer than breathing." Or, as the Prophet of Islam (peace be upon him) has said:

> "God is nearer to Man than his jugular vein."

Such a realisation comes to Man through mystic experiences, which can only be comprehended in a language that has neither words nor voice. The mystic, like the poet and the musician, has his own language, a language of symbols, which both conceals and reveals. The union of Man with God is not something, which is possible through physical effort, but through spiritual discipline in the realm of meditation. For, such a union is not a product of Time. It exists eternally, and was in fact before Man was created in the dimension of Time. In this connection, it may be profitable to recall that Meister Eckhart wrote:

> "The knower and the known are one. Simple people imagine they should see God, as if He stood there and they here. God and I, we are one in Knowledge."

According to the teachings of Mahayana Buddhism, "It is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena."

Faqir Qadir Bakhsh Bedil, (1814-1872), a Muslim mystical poet of Sind in Pakistan, sings:

*It is one's heart and not one's clothes*
*That one a Sufi makes.*

*Strive for the Light within;*
*Disdain outward forms and books.*

Through meditation, the mystic developes a self effacing receptiveness, a timeless gazing, a deep concentration, in order that he is able to bring about such a fusion between his emotion, will and thought, that each of them loses its identity, and yet this fusion comes to embrace all of them. In this process, there takes place a deeper self-merging, and a communion is established between the seer and what is seen, between the meditator and that on Whom he meditates. He loses himself, only to discover himself in God. Hussain Mansur al-Hallaj (858-922), a famous Muslim mystic, was one who found himself through his mystical experiences to have become one with God. "I am the Truth", he declared. His contemporaries were shocked at this what they termed as heresy. They ordered him to be executed, and as he was about to be executed, al-Hallaj said:

> "O Lord ! all these Thy servants, who are gathered to slay me, in zeal for Thy religion and in desire to win Thy favour, forgive them. O Lord ! have mercy on them. For verily, if Thou hadst revealed to them that which Thou hast revealed to me, they would not have done what they have done; and if Thou hadst hidden from me that which Thou hast hidden from them, I should not have suffered this tribulation."

These words of al-Hallaj in their sublimity remind one of what Jesus Christ said out of compassion on a similar occasion.

Shaikh Ahmad Sirhindi (1562-1624), a celebrated Muslim thinker of the Indo-Pakistan subcontinent, writes:

> "It should be noted that when I was brought from intoxication to sobriety, and from annihilation to restoration, I could see nothing but God in any particle of my being."

What al-Hallaj said was a mystical statement, and not a logical statement. And mysticism has its own logic, which Rudolf Otto has described as "wonder logic."

The mystic is gifted with a Vision, which is beyond description in words. If at all one is to put it in words, one can say that this Vision is not only a transferred vision of the world of phenomenon but also an existential perception of the Presence of God, an ecstatic realisation of the Absolute. In such a state the mystic comprehends that the one permeates the All. William Blake has translated this thought into sublime poetry. He said:

*To see a world in a grain of sand*
*And heaven in a flower,*
*Hold infinity in the palm of your hand*
*And eternity in an hour.*

And Shelley sings thus:
*That Light whose smile kindles the Universe,*
*That Beauty in which all things work and move.*

In the infant days of the evolution of religion, God was understood to be a material object. Man was the subject, who stood transfixed in bewilderment staring at the object. So long as this stage continued, Man's ideas of God were perforce crude and limited. As this relationship between the subject and the object underwent evolutionary changes, the frontiers of understanding pushed further and further, and wider became Man's horizon in the realm of religious thought. And we find in the Hindu sacred book, the Upanishads:

"The only proof of His existence is union with Him."

Man was on his conscious task, scaling the peak of the Soul, where Seeker finds his own Image in the Face of the one that was sought. At the instant of such a

consummation, Man comes to understand fully the meaning of existence and the goal of creation. One can discern mystical trends in the transition of Greek thought from a primitive polytheistic naturalism to rational philosophy. Certainly, some of the writings of Plato do contain a marked mystical content, which, with the passage of time, flowered forth as Neoplatonism, which again, in its turn, was the forerunner of Christian mysticism. Sufism, which is the name given to mysticism in Islam, owes much to the life, writings and experiences left behind by Hindu, Greek, Neoplatonic and Christian mystics as a rich legacy for generations that were to succeed them. While mysticism is a recognisable constant, its adaptations and variations are influenced by the religious thoughts, from where a particular blend of mysticism originates. Sufism, having Islam as its motivating force, can be said to be a school of mysticism that takes its inspiration from an undiluted Monotheism. The cardinal belief of Islamic teachings is that God is one. According to Islam, God has revealed His message to Man through His Prophets in all ages and that Prophet Muhammed (peace be upon him) was the last of the Prophets of God. The revelations of God to Prophet Muhammed (peace be upon him) are all contained in the *Qur'an* which is the Holy Book of the Muslims. The *Qur'an* is a proof that God does speak to his creatures, and therefore, the Sufi has an unquenchable thirst to hear the Voice of God. The Prophet of Islam who was in constant communication with God, is, therefore, the ideal of the Sufis. They emulate the life he lived, spending hours of their daily life in silent meditation, straining to listen to the silent music of the Voice of God The Sufi, intently set upon his spiritual pilgrimage, encounters elevating experiences, which enable him to realise his close relationship with God. Hoping to have a Vision of the Unknown, he annihilates himself, a stage that is called *fana* and he passes on into the consciousness of being in the presence of God, a stage that, in Sufistic terminology, is known as *baqa*. And so emerging from the tavern of life, the Sufi finds himself entering the Kingdom of God.

The Sufi learns to discipline his mind in such a way

that while he is busy in his meditation his thought process is completely arrested. Let me illustrate this by an example. It is a cardinal doctrine of Sufism that one must recall to mind remorsefully one's past sins, for this is a cogent remedy against spiritual pride. But in his periods of contemplation, the Sufi sets out to forget everything, except God. A Muslim Sufi, Hujiri, has said:

> "The penitent is a lover of God, and the lover of God is in contemplation of God. In contemplation, it is wrong to recall one's sins."
>
> "For, recollection of sin is a veil between God and the contemplative."

In other words, remembering sin is to be conscious of one's existence, which in itself is the greatest of all sins. If you cease to think of sin, you are already on the road to forgetting your own self.

In the process of spiritual discipline to which the Sufi subjects himself, he has to learn to serve God by serving his creatures. *Ishque Majazi* physical love is merely the first step for the final consummation of the final step of *Ishque Haquiqui* Love of God. The Sufi believes that there is no religion more sublime than the religion of Love. For, Love is God; Love is the essence of all Faiths. Ibn al-Arabi (1165-1240), a Muslim Sufi of Spain, has said:

> *My heart can take many forms;*
> *For gazelles it is a pasture; for*
> *Christian priests a convent;*
> *For idols a shrine; for pilgrims a*
> *Ka'aba, and the tables of the Tora,*
> *and the words of the Qur'an.*
> *The Religion of Love I follow.......*

That which gives indomitable courage to the martyr is Love; that which gives ecstasy to the seer and saint is Love; the true basis for moral perfection is Love. The Sufi must, therefore, progressively cut off all action motivated by selfish

desires. God must be worshipped and loved for His sake alone. The path of annihilation leads the Sufi to Realisation.

Once again, I would like to quote two lines from the poetry of Faquir Qadir Bakhsh Bedil:

*"One who is a beggar in Love,*
*What cares he for a Prince's Kingdom?"*

And here is what Shaikh Ala al-Din Ahmed Sabir Kaliari, (1194. 1235), a Muslim mystic of the Indo-Pakistan subcontinent, has to say about Divine Love:

*"Man Should always live in such a way*
*That Love becomes the dominating note*
*of his way of Life."*

Shibli was a disciple of that great Sufi, Shaikh Junayd of Baghdad ( -910). In one of his earliest meetings with the Master, Shibli said:

> "O Shaikh, they say that you possess the pearl of Divine Knowledge. Either you must give it to me, or you must sell it to me."

The Master smiled and said that Shibli would not have the means to purchase it. Not the entire wealth of the world can buy Divine Knowledge. The Master said:

> "Plunge your self headlong into this ocean, like I have done. Then, perchance, your patience will have brought to the surface of the ocean the pearl that you are seeking."

For a number of years, Shibli put himself in charge of Sufistic discipline in the hands of Shaikh Junayd Baghdadi. This entailed fasts and vigils, many nights of deep meditation, subjugating all carnal desires, a process of Sufistic discipline that lays a harmonious bridge, which establishes an affinity between the Soul and Ultimate Reality.

The Sufi has no desire for worldly wealth. Like

some Christian ascetics, he wants to befriend poverty. But the poverty that the Sufi embraces does not consist merely in the renunciation of wealth, but also in the renunciation of the desire for wealth. The hands of the Sufi are empty, but his heart is full to overflowing with Love. The Sufi denudes himself of all mortal existence, only to be merged into Immortality and Eternity. He believes that the motification of all worldly desire is essential for him to progress on the path of devotion and meditation. He willingly submits himself to God, and he never doubts that God, to whom belong all the treasures of heaven and earth, will provide him for all his wants. To such a one, Shaqiq Balkhi ( -870), a Muslim Sufi of Balkh has said:

> "Let your heart always be with God. Let it not be withdrawn from God even for a single moment."

On another occasion, Shaqiq Balkhi asked his disciples, whether God would take them to task for the prayers of tomorrow, if they were to die today. They all answered:

> "No master ! How can God hold us responsible for the prayers of a day on which we are not alive?"

> "Just as God will not demand from you prayers of tomorrow, so must you not ask for the provision of tomorrow. It could be that you may not be alive tomorrow. Sufficient unto the day is the provision thereof."

The corner-stone of practical religion for the Muslim mystics or Sufis is *zikr* or "recollection", "remembering" or "mentioning". The *Qur'an* lays emphasis on the fact that the Faithful must remember God, without ceasing. The Sufi, therefore, intonates inwardly, in his conscious as well as in his unconscious moments, *Allah, Allah.* And this he does with intense concentration. Sahl Ibn Abdullah, a Muslim Sufi, taught his disciples to repeat the word *Allah* even from the depths of their silence. Speaking of such evolved Sufis, Shah Abdul Latif (1689-1752), a Sufi poet of Sind has said:

*Those that speak even in their silence,*
*To them you must offer reverence.*

We seem to hear the echoes of the same thought, when we read the following lines in one of the writings of Abu Saeed bin Abi al-Khair, (967-1049), a renowned Sufi of Iran:

> "It is the Vision of the heart that counts, not the speech of the tongue."

Thus *zikr* acts as a discipline for the Sufi to forget himself, resulting in the complete effacement of the Self. The Sufi then becomes an instrument on which is played the ecstatic music of Divine Love, which, in fact, is the eternal message of Peace and Brotherhood. In such a state, the Sufi transcends all the crippling barriers of nationality, race and religion, finding himself identified with the Cosmic Will.

At another place, Shah Abdul Latif has once again emphasised the importance of *zikr* for the Sufi. He says the only knowledge worth knowing is that which comes through *zikr*. Book knowledge is not the key that can open the inner gate which unveils the secrets of the self within. And so he sings:

*Allah is the only word you must repeat,*
*All other knowledge as useless treat.*
*Awaken within you the Divine Light;*
*Of what use is reading day and night.*

The *Qur'an* describes *Allah* as the "Light of the heaven and the earth." But, in order to see that Light, one has to develop the eyes of the Sufis and as these physical eyes will not serve that purpose, the Soul of the evolved Sufi endows him with a supernatural power that enables him to glimpse that Light, which is God. The *Qur'an* once again says that God breathed His spirit into Adam. The truth of this is experienced by the Sufi in his moments of illumination, when he finds himself completely wrapped up in the Love of God. His heart is purged of all sin, and it becomes a shining mirror in which he sees the Vision of Allah.

Another Muslim Sufi, Sari al-Saqati (800-875) has said:

> "O God inflict upon me any punishment Thou willest, but do not inflict upon me the punishment of being veiled from Thee".

And it is what Hujwri, another Muslim Sufi, writes:

> "God lets the hearts of those who love Him have Vision of Him always so that its ecstasy may enable them to endure all tribulations."

Baba Kuhi (985-1050) a Persian mystical poet, has sung:

*I vanished, into nothingness, I passed away;*
*All living I became; the Vision of God before me lay.*

Once again, I am reminded to Abu Saeed Bin Abi al-Khair, who has written:

> "Until you destroy yourself, you will never have real faith in God. Your self, which is a hinderance between you and God. . . . . proves that you are bound to the state of creatureliness; and all this is polytheism."

If you lose yourself, you discover the Universal self. The stage of losing one's self coincides with the moment when the Sufi is under the influence of an ecstatic trance. The ears of the Sufi are so attuned that he hears all around him the Hymn of Glory from the lips of creation. He hears the music of the voice of God everywhere, and this deathless rhapsody throws him in a trance. According to Pythagoras and Plato, music is capable of awakening in the Soul a remembrance of celestial harmonies. Maulana Jalaluddin Rumi (1207-1273), the renowned Sufi poet of Iran, sings:

*The music of the celestical bodies in*

*their wanderings*
*Is the song that Man sings with his flute and voice.*

For the Sufi, the Love of God is the all consuming passion. Nothing else do they seek. Rabia al-Basri (714-801), a lady eminent among Muslim Sufis, has said:

> "O God ! Whatever share of this world Thou hast reserved for me, bestow it on Thine enemies. Whatever share of the next world Thou hast allotted to me, bestow it on Thine friends. Thy Love is enough for me."

No words can describe that ecstatic Vision, which is the Sufi's prize, when he has reached the final goal of his spiritual discipline. However inadequate and inapt it may appear, it can only be described as the culmination of that process by which the Soul is isolated from all that is alien to itself, from every thing that is non-God. The concept of *Nirvana,* the highest stage of spiritual evolution in Buddhistic mysticism, is negative in its essence. For it only aims at attaining the cessation of individuality of the Self, which in Islamic Sufism is termed as *fana* . But in Islamic mysticism, the Sufi believes the stage of *fana* is only another mile-stone on his journey. He dies to himself, only to find himself living in God, a stage which the Sufis term as *baqa* or Union with the Divine One. Death, for the Sufi, is the portal that opens to him the path to attainment. According to Ibn al-Arabi (1165-1240), another Muslim Sufi, the transitory world and the eternal are two complimentary aspects of the One, each of which is essential for the other. Man, according to Ibn al-Arabi, is the external manifestation of the Creator. Man, continues Ibn al-Arabi, is God's consciousness, a manifested in all that is created.

The highest and most profound experience for a Sufi is to become so absorbed listening to the mysterious music of mysticism that he loses all consciousness of time and space, of "Thou" and "I". Maulana Jalaluddin Rumi has described this beautifully in sublime poetry. He sings:

*What a happy moment that*
*When we find ourselves seated in the Palace,*
*Thou and I.*
*Thou and I, with two forms and two figures,*
*But with one and only one Soul,*
*Thou and I . . . . . . . . . .*
*Thou and I,*
*No more separate individuals,*
*In ecstatic Union we two shall be mingled.*

The Sufi finds himself involuntarily intoxicated with the wine of the music of silence that emerges from the profoundest depths of his meditation. At times, either due to the external help of audible, vocal or instrumental music, or inspired by the mysterious music of meditation, some Sufis become identified with the stage of a Qalandar.

And I would wish to end this talk by quoting a few lines from the poetry of that famous Sufi Qalandar of Sind in Pakistan, Lal Shah Baz Qalandar, (1177-1274):

*In remembrance of the love of my Beloved*
*In the blazing fire every minute I dance.*
*At times I roll on sodden earth,*
*At times on a floor of ebony.*
*Come, O Musician, come,*
*Drown me in the ocean of joyousness.*
*Lost in ecstasy, being with the Beloved united,*
*Like a love-intoxicated Qalandar I dance.*
*Come, O you, the devotee!*
*The one given to purity;*
*Of Love's madness they accuse me.*

*In the bazars I dance with ecstasy.*
*Like a love-intoxicated Qalandar I dance.*
*They say I dance, and dance and dance,*
*What can I do, O devotee?*
*Love's secret my soul restless makes.*

P. O. Box 4825, G. ALLANA
Karachi.

# PRESIDENTIAL REMARKS

(Being an Excursus the meaning of Tasawwuf)

( 1 )

MR. G. ALLANA has chosen as a topic of his address, "The Mysterious Music of Mysticism" and although the topic of mysticism is of considerable human interest, the relevant aspect of it which he proposes to consider as indicated in the title has, I dare say, more to do with his poetical predisposition of using the words conformably to the device called alliteration than with any philosophical truth which could be said to be underlying them. Speaking for myself, I know of no music of mysticism, mysterious or otherwise. All I know is a state of the being of man in which the primeval "silence" itself becomes audible to him.... But of that state there is not much that I can say on an occasion like this.

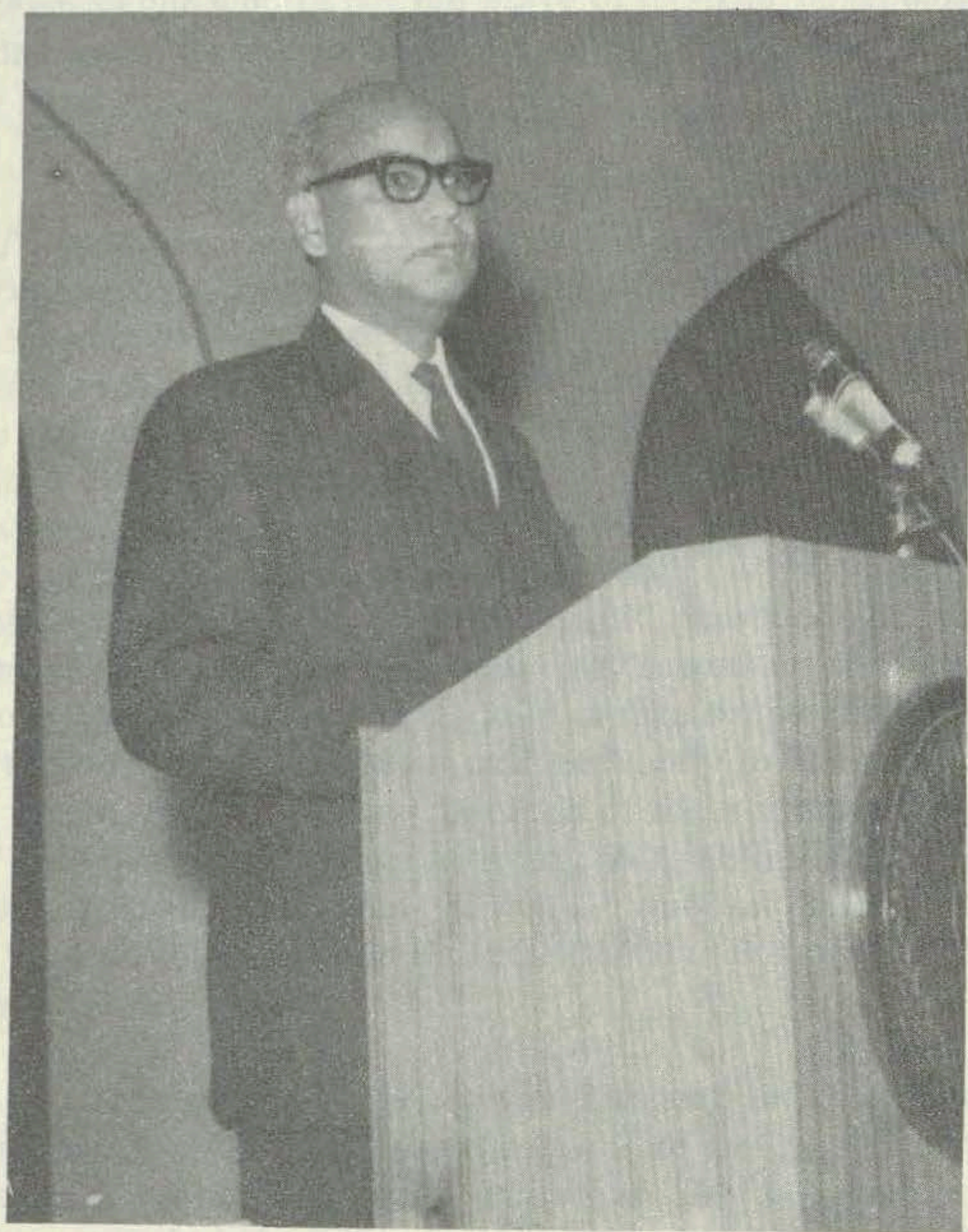
Whatever I will have to say by way of Presidential remarks, in relation to Mr. Allana's discourse, will have a bearing on the doctrine of *Tasawwuf* which is more popularly known as the mysticism as it is understood from the Islamic point of view. In what follows, therefore, I will attempt to present what I consider are the essentials of the theory and practice of Sufism. The 'sufi doctrine', as I have come to understand it, will be stated concisely by me with the hope that the reader of Mr. Allana's address may have a sort of a brief epilogue upon 'Sufism' or what may be called, if the term were permitted, Islamic mysticism.

( 2 )

It is, to begin with, a sufficient answer to make to those critics who contend that origin of 'Sufism' is to be traced to non-Muslim sources, to say that the error on their part seems to have arisen from bestowing undue importance upon the admitted fact that in the earlier two centuries of Islam Sufi doctrine has not received any clear-cut exposition. The doctrine, admittedly has grown later. But it has been pointed out, over and over again, by renowned writers upon that subject, that earlier Sufis had seen the doctrine manifested in the Holy *Qur'an* and in the person of the Prophet (peace be upon him) and it was only at a later stage that need arose to have it elaborated and this need to do so arose because the world of Islam came into contact with parallel developments that had taken place in other systems of religious thought, belief and practice concerning the meaning of man's quest for realising to the fullest measure possible, the spiritual potentialities of his being. A close study of the doctrine of 'Sufis' would tend to show that there are marked characteristics that differentiate it from cognate doctrine that are to be found within the framework of the Hindu, Jewish, Christian, Buddhist and Chinese mystical thought.

The foundation of *Tasawwuf* is to be traced directly to several verses contained in the *Qur'an* to say nothing of several authentic traditions of the Prophet of Islam himself.

The term 'Sufi' comes from the word *safa* (purity) and according to some writers has reference to the device by which one seeks to 'purify the heart' and secure cleanliness of all of one's acts. In this regard the *Sufi* is he whose heart is sincere towards God. Some others however, think that those who were considered as being in "the first rank" before God *(saff)* "through the elevation of their desires towards the tuning of their hearts unto Him."

A third meaning that has been assigned to this term is that Sufis were so called because their qualities resembled those of *Ashab-us-Suffa* who lived in the time of the

MR. A. K. BROHI

Prophet. These had renounced the world, departed from their homes and fled from their companions and since then the word *'Sufi'* became synonymous with an attitude of non-attachment to the world and its affairs - indeed, *Sufi* in this sense of the term is one who is not the slave of desires, possessing nothing and if he possessed anything he gave it away in His Holy name.

There is a fourth sense, however, in which the word *'Sufi'* has been used which, by and large, having regard to the consensus amongst the most respected writers upon this subject may be regarded as embodying correct approach to Sufi doctrine. This meaning of the term *Sufi* has reference to the wearing of woollen coarse garments by persons who claimed that they were Sufis because they did not put on any clothing of soft touch or beautiful to behold—instead they wore rough hair clothes and coarse wool. It is, in this sense that the origin of the word *'Sufi'* itself can be explained and there is, as remarked earlier, a consensus among writers upon the subject that, it is in this sense of the term that the word *Sufi* could be said correctly to have found its true origin - that is to say, because of their habit of wearing *'Suf'* that is, wool. Even according to Arabic lexicon, the word *'Tasawwufa'* means "he donned woollen dress" (See Mir Waliuddin's 'Qur'anic Sufism' (Motilal Banarsidas, Publishers, Delhi - 1959).

Thus by and large, it would appear that the essential meaning lying behind the discipline of the *Sufi* is that he seeks to "purify" himself. The word *Sufi* itself came into use a little before the expiry of the second century *Hijri* which corresponds roughly to 822 A. D. Imam Kash'ari, one of the earliest of exponents of the Sufi Doctrine, for instance, regards "Sufism" in the sense of purification of inner and outer life. All Sufis are agreed that all the Ordinances imposed by God on his servants in His Holy Book and all the injunctions laid down by the Prophet in his Traditions upon the believers are in the nature of mandates, which have to be obeyed by adults of mature intelligence. It is in that

sense that Sufism is purely an Islamic discipline and those who claim to be Sufis and yet choose to draw their inspiration from doctrines outside the orbit of Islamic faith and are indifferent to the obligations that have been imposed upon the believers by the Divine Law are only deceiving themselves.

( 3 )

Sufism is the inner doctrine of Islam; it represents the esoteric side of Islam. But this does not mean that the outward discipline imposed by *Sharia* is to be dispensed with by a *Sufi.* Indeed, the relationship of the individual soul to God is that of a slave to the master and the *Qur'an* testifies to the primeval covenant between the two as suggested by the verse which has it - "Am I not your Lord ?",asked God of his slaves. They said "Indeed Thou art." This bondage goes on right to the end and in no case is the slave ever transformed into becoming any being higher than a slave to the Lord -- of course his spiritual progress consists in becoming better slave, a slave that has acquired *Qurb* or nearness to his Master by the practice of spiritual virtue *(Ahsan).* And care must be taken to note that the essential progress of man lies in the direction of securing transformation of his lower or animal nature in the sense that the warring lower passions within him are to be stilled and what originally was done out of the pure sense of obedience to the divine will is later on to be done out of understanding. This is so because with the growth of higher consciousness what was treated by the believers as an end-in-itself, namely, obedience to the Divine command (which is seen coming as if from outside), is now appreciated as an aspect of that very consummation for which the heart of man perennially is aspiring and longing.

Just as a piece of iron if kept for long in a furnace acquires not only the appearance of fire but also the property of burning which it receives from its contact with fire, so also the slave *(A'bd)* by constant communion with the divine, takes on the attributes of the Master. This is what is meant by the Prophet's saying "Acquire attributes of God" *(Takha-*

*luque bi takhlaquillah).* But then we all know that despite the acquisition of these attributes, all the same the iron continues to be iron, and the moment the contact with the fire is brought to an end, it returns to its original form and is soon found bereft of the qualities it had acquired by its contact with fire. This is also true about the slave after he goes through the spiritual discipline. The individual soul in the Holy presence of the Lord is also apt to treat himself as non-existing, or existing only in God. In such a state he realises that he has become "dead unto himself" and has gained that life in God which is better and eternal. This is the meaning of Prophet's admonition to the believers "Die before your death" *(Mootoo qabla unta mootoo).*

Entry into a higher life of Paradisaical state is possible to the believer even in this life provided he has become master of his lower passions and has acquired complete control of himself - in short has become a *muttaqui.*

( 4 )

The Prophet of God was raised amongst a community of *'umeeyeens'*, the unlettered ones, the Pagans, to recite to them God's verses, to purify them, to teach them the Book, that is to say, their destiny, and wisdom (See the opening verses of *surah Al-Jumma).* The Prophet purifies the believers by subjecting them to the discipline by prayer, by asking them to be always busy in invoking His Holy Name - to be engaged in constant remembrance of the Lord which is regarded as the highest activity admissible to man. The moment the man begins to purify himself by obeying the commands of the religious law relating to the establishment of prayers and the giving of *Zakat* and the doing that which is right and avoiding that which is forbidden, he finds that his "imperative self" (or what the *Qur'an* calls *Nafs-i-Ammara)* is confronted with a quarrelling self (or what the *Qur'an* calls *Nafs-i-Lawwama)* and the progress of the spiritual life takes place only when, as a result of this encounter between the otherwise warring ani-

mal instincts and passions - which may be compendiously described as constituting man's "lower self" undergo a transformation and man moves on to a state of being which is described by the *Qur'an* as *Nafs-ul-Mutmainna,* (the contented soul - or the soul at rest ). And the *Qur'an* has reminded us that except that we engage ourselves in the remembrance of the Lord there is no way to have the gift of inner contentment and peace. Thus the soul that has reached the highest status of becoming *Nafs-ul-Mutmainna* that is, a soul that is at rest has virtually attained the highest station of wisdom.

In the 89th Chapter, (*Surah Al-Fajr*) the following is said to such a one by the Lord:

> O Soul ! that are at rest return to Thy Lord
> well-pleased, well-pleasing,
> So enter amongst My servants
> And enter My Garden.

This is the highest state of spiritual development possible to man on earth - a state where relationship of the servant to the Master is one of contentment, resulting from a total acceptance of Divine Will - a condition of rest where one finds peace that surpasseth all understanding. This is higher life—and it constitutes the goal for which a *Sufi* aspires and for which he waits till the grace of God fills him with His Favours.

To sum up: The *Qur'an* recognises three different levels of human evolution:

(a) that of *Nafs-i-Ammara* or the instinctive or imperative self, (See Chapter 12 Verse 53) which is inclined towards the disposition to sin,

(b) the emerging of the "quarrelling self", a self which questions the unrestrained cravings of the imperative self and is perennially at war with it, all the time insisting that man should choose the

right *(Ma'roof)* and reject that which is *haram* or forbidden *(munkir)*. (See Chapter 75 Verse 2). The highest fruit that results from this encounter is (c) that man is enabled, through the supremacy of *Nafs-i-Lawwama,* to bring the *Nafs-i-Ammara* under the control of the Divine Law and make it to fulfil the Divine Law. And this is the highest state of bliss, a state which is available to man as much on earth when he is alive as when he passes over to the other side of the river of life after he has finished his career here below.

From the Qur'anic perspective, men are to be categorised into three classes:

(a) companions of the Right Hand *(As'habul Yamin)*;
(b) companions of the Left Hand *(As'habul Mash-'amah)* and
(c) those who are nearest to God *(Muqarraboon)*. (See *Surah Al-Waqu'a)*.

The companions of the Right Hand are those who believe in the unseen, are stead-fast in their prayers, and have the firm assurance of the Hereafter in their hearts. The companions of the Left Hand are those who have rejected the faith and are busy worshipping their lower passions as God and indeed these are those who have bartered away "true guidance" for "going astray". They are those who have lost their true direction. But as to those who are *Muqarraboon*, they are described to be still higher in status than those who are merely the companions of the Right Hand. And how is this concept of nearness to God to be understood has been explained by Imam-i-Rabbani, Mujadid-alf-i-Thani - thus:

> "Though the nearness of God is definitely established by the *Qur'an*, the fact is there that God is beyond the reach of human reason, understanding, knowledge, and intention. The transcendence works for nearness and not for aloofness. Indeed He is

nearer than the sense of nearness. The truth is that we feel the very Being of God nearer than His attributes of which we are but mere reflections. This perception is beyond the reach of theoretical reasoning. For reason cannot conceive of anything which is nearer to us than reason itself. We fail to find an illustration to explain it. The only proof is the *Qur'an* and "genuine inspiration". (See *Muktubat* Vol. 1 -*Muktub* 25).

Although God is nearer to us than the veins of our neck, it does not follow that we are nearer to God on that account. God is near to us but we are far from Him - until we strive to be near Him, by obeying Him and obeying His Prophet. Without showing obedience to Him and to His Prophet's word we cannot get near to Him - and be of the *'Muqarraboons'*. And the Sufis believe that their discipline is directed to the end that they enter amongst the company of the elect. *Tasawwuf* thus has for its end the aspiration to enable its votaries to acquire *qurb* or nearness to the Lord.

( 5 )

This may be, however, contrasted from those mystical doctrines that somehow teach that an individual can become God. For instance, according to Vedanta the teaching is that *Atma* (Self) is the *Brahma* (Absolute) — only the veil of ignorance has hidden from us our real status. And it further teaches that he, who manages to remove the veil of ignorance, would find that he is in truth the *Brahma*. Indeed, in this process of discovery that *Atma* is the *Brahma*, you are not changed, no transformation whatever takes place, no distance is travelled, and the discovery thus made is not a process of becoming at all. Whereas, within the framework of the monotheistic faith like that of the Jews, the Christians and the Muslims, the dialogue between the believer and his God, as 'I' and 'thou', continues right to the end, and all that takes place is not the discovery that I am God but only that

myself, as an 'imperfect creature', have been able with His Grace to get progressively nearer to the divine source. And this *Qurb* takes place by my absorption within myself of the divine attributes. Thus the mystical tradition in monotheistic faiths has it that no matter how much prolonged the process of acquiring nearness to God be, the individual soul can never be God - he remains, to the very end, no more than a slave: here it is the case of a diminishing arithmetical series of a fraction realising the status of 'O'. The series e.g. 1/2, 1/3, 1/4..... can take you towards zero but will never result in touching it - much less in being zero. Here progress lies in the conscious realization of the right relationship between God, as one and true Being, and the individual, who is no more than His creature-- although invested with the divinely bestowed possibility of realising his true link with the Lord. The distinction between the Creator and the creature, between God and man remains right to the end and it is this conscious effort to realize this right relationship between the Being and the manifestation of that Being which is ultimately what counts. The image of a dew drop slipping into "the shining sea" (to recall the words of Sir Edwin Arnold used by him in "Light of Asia") suggests the goal of the Vedantic, Buddhist or even the Chinese mysticism; here the soul merges or even becomes at one with the Divine whereas a 'dew drop' in the conception of Islamic Doctrine "swallows" the shining sea, by progressively assimilating the Divine attributes of his Master.

Man does not, and indeed he cannot, on his own, succeed in getting nearer to God: eventually, it is God who draws the believers nearer to Himself and this is the meaning of that term used in Islamic mysticism called "Grace". *(Zalika Fazul-i-lah yon'e tee-min Yasha).*

( 6 )

One might in this context refer to yet another mode of understanding the doctrine of *Tasawwuf* and this has reference to *Hadith-i-Qudsi* (Divinely inspired utterance of the Prophet of Islam) which is in the following terms:

"My servant continually seeks
to win my favour by works of supererogation
until I love him and when I love him
I become his ear, his heart and his tongue.
Through me he hears, through me he sees, through
me he talks. I become his heart and tongue,
through me he understands, through me he speaks."

In this context it is necessary to recall that the Prophet of God was asked to explain what was to be understood by *Ahsan* ( in that well-known encounter between him and a person who (later identified as Angel Gabriel (*Jibrail* ) had come on horse back and on dismounting came to see the Prophet, sat close to him and asked him what is *Ahsan* and he replied:

"*Ahsan* is that state of being such that when you pray so adore God as though you see Him or at least realise inwardly that if you do not see Him, He nevertheless sees you."

There are thus three levels of one's spiritual journey - *Eeman, Islam* and *Ahsan*. When you believe in the Prophet, as when you accept unconditionally the truth of the revelation he has brought and agree to adopt it as a controlling consideration for you to act upon - you have *Eeman* and are a *Momin*. If you actually act conformably to what the revelation and what the traditions of the Prophet demand of you, you in effect submit to the Divine law and surrender to God's will - then you are a Muslim. But higher than all this is a state of being which is indicated by the term *Ahsan,* a state where what was previously done by you as a matter of obedience to the law ( *Ita'at* ) is now done as a result of love and understanding of what is commanded. This eventually comes from an intense emotional feeling for truth. Islamic doctrine of *Tasawwuf* takes its stand on that state of being which is reflected by the term *Ahsan*. In that context, the word *Ahsan* (which literally means 'most beautiful' may be freely translated as denoting the higher

way, and in that sense it signifies the *Tariqah.* The law, ( *Sharia* ) of course, all the time continues to control the life of a believer; he cannot escape the demands that *Sharia* makes upon him. But the moment he understands the meaning of the rules of conduct enjoined by *Sharia* what was previously being done out of fear (*Mukhaifa*) of incurring divine displeasure, or out of feeling for *ita'at* ( or obedience) is now done out of understanding and he who has reached this stage is on the higher way,—the *tariqah.* But the moment you arrive at the goal—*Haquiquat*—towards which the higher way leads, you have discovered the truth of things and since truth is beautiful, the state of knowledge which is to supervene when you have reached the condition of perceiving the "objective truth" you have reached the status of acquiring *Ma'rafat* or gnosis.

( 7 )

What has been said so far is rather elementary but it would,I hope, serve as a preface to the comprehension of one or two problems which I propose to deal in the sequel—problems that are connected with our true understanding of *Tasawwuf.* These problems have a reference to our understanding of the real relationship between God and the world of His manifestation and the grasping of the method that the initiates are made to pursue to realize the higher destiny which is reserved for man.

Islam teaches that God alone is real. That He is our Lord, our Master, our Creator; Him alone we worship and from Him alone we seek assistance. In the *Surah* entitled as Iron, God has described Himself as the first and the last, the outward and the inward and He is the knower of all things. The question is what is that as to which God is first and the last and in respect of which He is the hidden and manifest ? If God alone is real, what about the reality of the things that He has created. Is He completely exhausted in His creation, or is He independant of it?

The Cosmological doctrine advanced by the well-known masters of the way, tends to emphasise certain aspects of understanding this relationship of the Creator with His creation which on the surface may appear to contradict one or the other of the attributes of God: A word or two by way of clarifying these metaphysical and epistemological antinomies is all that can be offered in an Excursus like the present one —and this is what I plan doing in some detail in what follows.

God says in the *Qur'an* that I have blown my spirit (breath) unto Adam.(See Chapter 15 V . 29). From this it must follow that constitution of Adam is to be conceived of as comprising of two distinct elements; one is the created element and another is that which God has given unto him as of Himself - His Holy spirit. This element is the uncreated element as it is from God Himself who is uncreated. The created element is fated to disappear; for upon everything that is created has been inscribed the decree that it is doomed to disappear except "the Face of thy Lord that shall abide in all its majesty and splendour." (See *Surah* 55. V 26-7). Now it is by virtue of man's having become the recipient of this uncreated element in his constitution that he has the possibility in him of stressing and activating this divine element in his being and the remembrance of God, on which the *Qur'an* lays considerable stress, has something to do with the awakening of this uncreated element within man so that the realisation comes to him that in some essential way he has a link with His Lord and Master. It is this divine element which ultimately remembers its origin and makes us to become aware of our Covenant with our Creator - which is reflected in the Qur'anic reference cited above. ("Am I not your Lord?" asked God and the answer by the "souls" was "Indeed Thou art").

In the writings of Sufi Masters we are told that man is "microcosm", that is, he is the whole universe in miniature comprising as his constitution does, all the elements and aspects of the whole creation. Besides all this it must

also be realised that there is something in him which the universe does not possess - the breath of His Lord and it is as to this that reference is made by *Sufi* writers in order to explain the saying of Prophet that although God cannot be contained in the universe but He can be contained in the heart of man. The actual words are "Heaven and Earth contain me not but the heart of my believing servant containeth me." It is from this that we can also understand the *Sufi* Doctrine which teaches that it is the divine in us that remembers the divine source whence it came and affirms the Qur'anic view that man is from God and to Him is his return.

Now the divine principle which is to be pre-supposed in the creation is itself uncreated: it is transcendent to creation but all the same emmanent in it. Many of the mystical doctrines tend to confuse this with a pantheistic philosophy which says that all is God and God is all - but this is false view to take of the relationship of God to His creation. In the words of the *Qur'an* , God is independent of all His creations *(Inullah la-ghaniul anil Alameen).* Pantheism considered as a philosophy admits the continuity of the infinite with the finite but regards it from only one point of view and indeed treats <u>all</u> as God. But since God is <u>incomparable</u> and "there is nothing like Him", He is distinct from and independent of everything that is created. And yet it is also true that there is no possibility for anything being outside Him or besides Him. As Mohiuddin Ibn-al-Arabi has put the position in his Epistle on Unity thus:

> "No one can grasp Him save He Himself. None knows Him but He Himself. He knows Himself by Himself. Other than He cannot grasp Him. His impenetrable veil is His own oneness."

( 8 )

According to the Holy *Qur'an* God is *Zahir* (manifest) as well as *Batin* (hidden). The question is: How to

reconcile His hiddenness with the world in which He manifests Himself? The manifested world borrows whatever reality it has from the divine command ( *Amr* ) although the manifestation of divine principle itself is not exhausted in the creation.

Enough has been said to pave a way for understanding the cosmological doctrine on which Sufism is grounded. The distinction is drawn between the command of God which has brought creation into being and the creation itself. This is the distinction which corresponds to the world of *Amr* and the world of *Khalq*. Now the *Qur'an* says when God creates a thing He says to it 'be' and it becomes. The question that arises is: whether God issues this command "Be" to an existing thing or to a non-existing thing? It is obvious that in the former case it is incapable of being understood: how one can issue a command to a non-existing thing for it to listen to and to obey the same and so come into being? The *Sufi* Masters by and large, have taken the position that the command is issued by God to what is in his knowledge to call it out into the world of manifestation( *zahir* ). What is in God's knowledge is thus brought forth in the world of manifestation. According to Titus Burckhardt, the Islamic view on this can be stated as follows:

> "First, God conceives the possibilities susceptible to manifestation in a state of present simultaneity and assigns to each its capacity ( *qadr* ) to develop in a relative mode; then He brings them forth into existence by manifesting ( *zahara* ) Himself in them. Thus in His quality of creator ( *khaliq* ), God operates a choice of possibilities to manifest. And so it is that creation appears inasmuch as it is related to the divine person ( *An-nafs* ) conceived by analogy and designated by attributes, such as judgement ( *al-hukm* ), will ( *al-iradah* ) and action ( *al-fa'l* ); now the anthropomorphism of these expressions is only the "allusion" ( *ishara* ) and not the limitation of

the perspective in question."

There is, however, a metaphysical perspective which is wider and considers things in relation to infinity of Divine Essence. In the sight of the Infinite, all possibilities are what they are eternally: in the divine knowledge of possibilities are contained such as they are with whatever each of them implies on permanent or relative actuality, and thus the choice of possibilities of manifestation coincides with their very nature; or again, from an aspect which is the compliment of this, the Divine being manifests Himself according to all possible modes and there is no limit to the Divine possibilities. (See his Introduction to Sufi Doctrine.)

This approach incidentally explains the meaning of *Hadis-i-Qudsi* which assimilates the idea of creation with the idea of Divine knowledge. Our Prophet, is reported to have said about God saying:

> "I was a hidden treasure; I wished to be known (or to know) and I created the world."

In the *Qur'an* also there is a reference in verse 87 *Surah Al-A'lla* which sums up the above position:

> "Glorify the name of thy Lord most high Who creates and then makes complete and Who endows things with capacity for growth ( *Qadr* ) then guides them ( *Fa hada* ) and Who brings forth herbage then makes it dry up, dust coloured."

The strange things to notice in above opening verse of the *Surah* is the idea of the Creator, Who first allows things to 'made to measure' with capacity for growth and then guides them. The first aspect of growth is automatic but the second aspect is the development that takes place under the guidance by God as *Hadi*. The man who is a *Muttaqi* too is guided by God as the *Hadi*, who sends His messenger to teach him the *Qur'an*.

( 9 )

The principal possibilities or "Divine Ideas" are the "essences" although they are contained in the Divine knowledge but they do not exist until commanded by God "to be". In so far as they are reflected in the universal intellect they are ideas or archetypes. Herein comes the doctrine of Logos which seems to be the true mediating principle between the Divine command on the one hand and the creation on the other. It is these ideas or archetypes ( *Ayan Thabita* ) which become the subject-matter of contemplation by the *Sufi*. By looking at the world of creation we disentangle these ideas since they reflect the inner aspect of creation and are by themselves possibilities inherent in the universal intellect which itself is Divine and therefore principally they are inherent in the Divine Essence as a ray of light is inherent in the being of the sun. The archetypes are never manifested as such in the mental world they can only be known by intention - either through their symbols or by constant attempt at contemplating them, thanks to the light which is Divine ( *al-noor* ). Here again the constant remembrance of God which is so much emphasised in the Holy Book ( *zikrullah* ) enables us to evoke these archetypal ideas which in their turn lead us on to the realisation of the Divine Presence. Intellect may be considered, in this context, as a divine ray of light which illuminates the path of the *Sufi* and helps him to discover the *haquiqat*, — or the objective truth. It is not to be confused with discursive thought or mere conceptualisation of mental co-efficents of the things we see in the external world.

Mir Valiuddin explains the meaning of Divine ideas or " *Al-a'yan-al-Thabita*" thus:

"From Eternity God Almighty is the knower, has attribute of knowledge. " The attribute of knowledge in the Essence of God is Eternal, was eternal and will be eternal. Knowledge is impossible without ideas, the knower will have knowledge of some 'known' only. Therefore in these three

hypostasis of God viz. Knower, the Known and Knowledge, distinction could be made from beginning. Now what are Divine Ideas? They are the essence of contingent things - i. e. all things excepting God, are created, God is their Creator. He creates the creatures after knowing them and does not know them only after creating them - otherwise it will necessarily imply a hiatus of ignorance of God's knowledge which is unthinkable. Created beings, which are known by God from Eternity, or in other words ideas of God, or the essenses of things according to which things are created are called *Al Ayan-ul-thabita* - the essence of things. They are also termed as ideas; they are the determination of the Divine knowledge and are also called non-entities and non-beings because they are merely forms of knowledge, they do not have any independent external existence; according to external existence, that is to say, they are non-existing. They possess subsistence in knowledge, according to them only creation takes place in the external; they themselves subsist in knowledge of God alone, they never have any external existence. Therefore Shaikh Akbar remarks:

> "The *A'yan* never even smelt the odour of existence."

They are indestructible, for their annihilation would mean the destruction of the knowledge of God, they are eternal. (See his "Qur'anic Sufism" p. 103). The *Sufi* masters have attempted to reconcile the otherness of God from his creation with His identity with it - since He is also the *zahir*. The following extract from Titus Burckhardt is being reproduced to enable the student of this highly complex relationship of God with the world of creation to comprehend its significance properly:

> "Sufis compare the Universe to a combination of mirrors in which the Infinite Essence contemplates, Itself in a multiplicity of forms, or which reflect in differing degrees the irradiation ( *at-tajalli* ) of the One Being. These mirrors symbolise the pos-

sibilities of the Essence (*adh-Dhat*) to determine Itself, possibilities which It contains by virtue of Its Infinity (*kamal*). Such, at least, is the purely principial meaning of the mirrors, but they also have a cosmological meaning, that of receptive substances (*qawabil*) passive in relation to the pure Act (*al-Amr*). In either case we have a polarity, but it is integrated in Unity, for of the two opposing terms, the higher is resolved in the Divine Being (*al-Wajud*) which is nothing other than the first affirmation, perfect and unconditioned, of the Essence (*adh-Dhat*), whereas the lower finds its resolution in the "principial possibilities" (*al-a'yan ath-thabitah*), and these are themselves likewise reducible to the Essence, of which they are merely "determinations" or "relations" (*nisab*), "non-existent as such, though permanent" (See further Ibn 'Arabi, in the Chapter on Enoch, of his *Fusus al Hikam*)."

(10)

As regards the ways and means which the Masters of the ways have enjoined for the initiates to realise the Divine Presence, not much can be said in this Excursus. It would, however, suffice to say that the initiate is asked to observe the ritual purity, say his Prayers regularly and with particular attention and care - and if, practicable, to say his mid-night *(Tajakkid)* prayers and engage himself in *Zikr*. He is made to realize that he is on His way and he must travel light - be a faquir and not burden himself with wordly possessions. He is asked to realize God's presence in the portents on the horizon and within himself (*fi Anfiq-hawa-fe-Anfusikum*).

He is to meditate on God's Names. The truth of *Sufi* doctrine which he has grasped with logical consciousness, he is now to experience by focussing his attention on the world outside and also by examining the working of his

interior consciousness: he is to meditate upon the question: How is it that God in His immutable state, attributes and Being, without altering His individuality manifests Himself through His attribute of light, in the form of phenomenal objects which in reality are but reflected entities expressing outwardly the Essence which subsists in the knowledge of God and hence it is that the Divine Aspects came to be associated with the world of creation or phenomenon?

As a practical step towards God-Realization, the initiate has to engage himself in the constant remembrance of the Lord. He invokes God feelingly, realizing that the Name he repeats is not other than God Himself. The Holy Name enters into him and the alchemy of spiritual transformation refines his interior and progressively makes it a fit place for the Divine Presence to occupy it. The devotee thus begins to have intimations of the Holy Presence of the Lord and often finds himself disappearing from his own gaze - complete effacement of his own presence in the Presence of Divine takes place.

The multiplicity which sense perception brings about does not stand in the way of his beholding the unity of God - on the other hand he sees multiplicity in unity and unity in multiplicity. Indeed thus he realises God's Presence in Nature and in himself. After observing *Huwaya* and *Anniya* of God, the devotee turns towards his own self and proceeds to deny his own *Anniya* and *Huwaya* and realizes "I donot exist but God alone exists"— Then the observer and the observed become one, veil is lifted off and one gains proximity of God.

And so on and so forth..........

The main obstacle on the way is forgetfulness and indolence; sloth is the greatest sin against the Divine law which enjoins a perpetual striving. And the assurance by God Himself is the only anti-dote to these tormenting obstacles. "Those that strive in our way-we always show them the way" ( See the last Verse of *Surah Ankabut*- (the Spider. )

And to end this discourse, let me cite to you what Rumi would have the initiate keep before himself.

Keep up strenuously toiling along
This path,
Do not rest till the last breath.
Toil on till the last breath; for
That last breath may yet bring the
blessing from the knower of
all things !
Even hectic activity is better than
sluggish slumber !
Do something, do not grow indolent,
Dig out the earth from the well bit
by bit.
If you could but keep on from day to day,
You surely will one day reach the water
clear as crystal
If you fix your seat at some one's street
corner,
You are sure to come one day face to face
with him !

I have finished the task I undertook to accomplish. But before I take my leave of you and bid you "God speed" there are two precious passages from the pen of the "Greatest Master of the Way" of our time and I propose to reproduce them for you to take away with you as the best gift I could offer to you as a remark of respect for those who are striving on their way to God with the assurance that they shall, with His Grace, be one day admitted to His August Presence and behold the Beauty of His FACE.

(a) <u>The Choice</u>

To which should I give my soul, to the world or to God?

To the world, that is transient and that gives suffering, or to God who is Eternal and Who gives Beatitude?

When we allow our soul to fill itself with the images

and the preoccupations of the world, we are giving it to the world. The choice of being-with the world is at the same time the choice of not-being-oneself.

When we seclude the soul in the Remembrance of God, we are giving it to God. The choice of being-with-God, is at the same time the choice of pure being oneself.

In life one is nourishing a husk, with which one identifies oneself, though at death one must be separated from it. Man takes pity on his husk, woven of earthly impressions, whereas he should take pity on his immortal kernel, open to the essences and made for Beatitude.

At every moment, as much as thou canst: give not thy soul to the World, give it to God.

(b) Invocation of the Holy Name.

Human nature is prone to lose sight of the ineffable happiness which lies in the possession of the Name. What bliss to have been born man and, being man, to have obtained the *Dhikr* ! The *Fuqara* must be told: even if one's life had been a failure in every respect, if at this very moment one has the grace of invoking the Supreme Name, all this apparent failure is in reality a life that has been won, nothing is lost; every life would be worth-living if it led up to the possibility, at this very moment, even as we think about it, of invoking the Name with Faith.

Wallah Almastaan.

76, Muslimabad,
Karachi-5.

A. K. BROHI

BIOGRAPHICAL SKETCH

NAME: GHULAM ALI ALLANA

ADDRESS: P. O. Box 4825, Karachi.

EDUCATION:

(1) St. Patrick's High School, Karachi.
(2) D. J. Sind College, Karachi.
(3) Ferguson College, Poona.

LITERARY HONOURS:

(1) Fellow of the Royal Society of Arts, London.
(2) Vice President, United Poets Laureate International.
(3) Poet Laureate Anthologist.
(4) Gold Medal by President Macapagal of the Philippines for Poetry.
(5) Laurel Crown for Poetry by Poets Laureate International.
(6) Award and Medal for outstanding contribution to Literature and Culture by Centro Studi e Scambi International, Rome.
(7) Awarded degree of Ph. D. (Hon. Causa) in the Science of History by the Institute of Studies in History, Barcelona (Spain), for his books on the History of the Freedom Movement of Pakistan.
(8) Member of the Senate of the University of Karachi.
(9) Member of the Academic Council of the University of Karachi.
(10) His poems have been translated into Bengali, Urdu, Sindhi, Gujrati and in some European Languages.

LITERARY WORKS:

(1) Quaid-e-Azam Jinnah: The Story of a Nation (Translated into Urdu).
(2) Pakistan Movement: Historic Documents. (Compiled and Edited).
(3) Our Freedom Fighters. (Translated into Urdu and Gujrati).
(4) Presenting Pakistani Poetry.
(5) The Silent Voices of Intuition.
(6) Love Tales of the East. (Translated into Urdu, Sindhi & Gujrati)
(7) Pen - Portraits of Painters.
(8) Pen - Portraits of Musicians.
(9) Incense and Echoes. (Selected Poems).
(10) Thus Spake Man (Poems of Love and Devotion).
(11) Reflections on Respect, Reverence and Revolt.
(12) Some of my Yesterdays. (Translated into Urdu and Sindhi).
(13) A Rosary of Islamic Readings. (Compiled and Edited (Habib Bank Literary Award for 1973).
(14) Bazgasht (Translations of poems into Urdu).
(15) Poems published in four Anthologies of English Verse, Published in England and America.
(16) The Silent Hour. (Selected Poems).
(17) His Highness Aga Khan III. (A brief survey of His Life and Work).
(18) The World Within. (Mystical Poems).
(19) The Pakistan Movement Struggle.
(20) Al-Biruni - Restless Genius in Search of Knowledge.

PUBLIC AND POLITICAL OFFICES HELD:

(1) President, Karachi Muslim League (1940).

(2) General Secretary, Sind Provincial Muslim League (1938).
(3) Secretary, Sind Provincial Muslim League Election Committee (1946).
(4) Finance Secretary, All Pakistan Muslim League (1958).
(5) Member of the Council of the All-India Muslim League (1946).
(6) Member of the Council of the Pakistan Muslim League (1948).
(7) Member of the Working Committee of the Sind Provincial Muslim League (1944).
(8) Member of the Parliamentary Board of the Sind Provincial Muslim League (1944).
(9) Member of the Karachi Municipal Corpn. (20 years).
(10) Mayor of the City of Karachi (1948).
(11) Chairman, Karachi Municipal Advisory Committee (Three years).
(12) President of the Chamber of Commerce, Karachi. (6 years).
(13) Member, Governing Body of Institute of Business Administration, University of Karachi.
(14) Founder-President of the Federation of Chambers of Commerce & Industry, Pakistan. (1948-1956).
(15) Member of West Pakistan Legislative Assembly (1956 - 1958).
(16) Member of the Governing Body of the International Labour Organisation, Geneva. (1948-1957).
(17) Member of Asian Advisory Committee of International Labour Organisation, Geneva. (1957 - 1960).
(18) President of the International Organisation of Employers, Brussels. (1956).
(19) Vice-Chairman of the Economic Committee of the General Assembly of the United Nations, New York (1962).

(20) Has represented Pakistan at about 30 International Conferences and International Committees.
(21) Acting Leader for sometime of Pakistan Delegation to the General Assembly of the United Nations, New York (1962).
(22) Leader of Pakistan's Delegation to the Conference in London on Economic Sanctions against South Africa (1964).
(23) President of International Islamic Chamber of Commerce. (1949).
(24) Leader of Pakistan's Non-Official good-will Trade Mission to 11 countries. (1950).
(25) Represented Pakistan at World Mayors' Conference, Geneva.
(26) Represented Pakistan at 2000th Anniversary of the City of Paris, Paris. (1951).
(27) For services rendered to the City of Karachi, an important Road in Karachi has been named after him as "G. Allana Road".
(28) Represented Pakistan on the Commission on Human Rights of the United Nations, 1974.
(29) Member of Press Commission of Pakistan. (1974).

BUSINESS ACTIVITIES:

(1) Chairman, Standard Bank Limited. (1973).
(2) Director, Esso Pakistan Fertilizer Co. Ltd. ,
(3) Director, Alsons Industries Limited.

Has been conferred The Freedom of the City or The Golden Key or Civic Honours by the following Cities:

1. San Francisco.
2. Philadelphia.
3. Paris.
4. Rome.
5. Buffalo.
6. Patterson.
7. Prague.
8. Geneva.

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## BIOGRAPHICAL SKETCH

1. Born on 24th December, 1915, at Garhi Yasin, District Sukkur (Former Province of Sind) Pakistan. Educated at Karachi at the D. J. Sind College (an institution then affiliated to the University of Bombay), Graduated in Law and Philosophy. Is a holder of Master's Degree in Philosophy; was a Fellow of the D. J. Sind College (1937-1939); worked for over 3 years as Professor of Jurisprudence and Constitutional Law at Karachi.

2. Joined the Bar in 1941; was appointed as Advocate-General of the Province of Sind in 1951 on the completion of 10 years standing as a practising Advocate of the Chief Court of Sind; was appointed as Chief Prosecutor and put in charge of a State Trial, better known as the Rawalpindi Conspiracy Case, ended in a conviction of the accused most of which were high Army officials.

3. Joined Pakistan Government as a Minister in April 1953; was Member of the Constituent Assembly of Pakistan; was Minister in charge of Law, Constitutional & Parliamentary Legislation and the Ministry of Information & Broadcasting; resigned from Office on 23rd of October, 1954; rejoined the Bar as practising lawyer.

4. Author of "An Adventure in Self Expression" (1954).

5. Author of "Fundamental Law of Pakistan" (1958).

Attended General Assembly Sessions of the United Nations as Vice-Chairman of Pakistan Delegation in 1955: Led UNESCO Delegation, Paris, in 1958 and ECAFE Delegation in New Delhi in 1961.

6. High Commissioner of Pakistan in India (1960-61).

7. Lectured at the Hague Academy of Public International Law in 1962.

8. Lectured at the Graduate Institute of International Law, University of Geneva (1963-64).

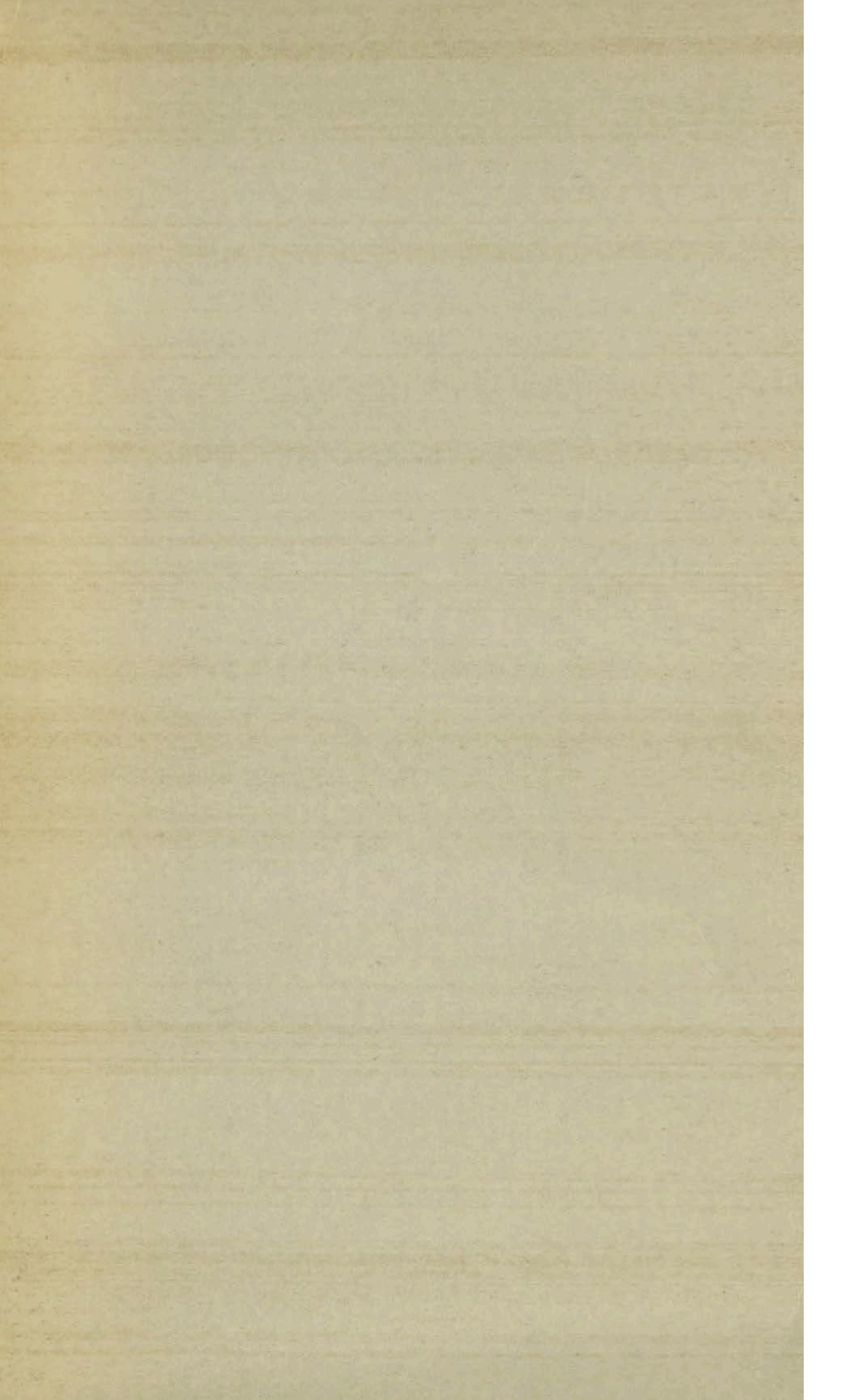
9. Attended International Lawyers Conference in Athens in 1963.

10. Attended Delos Symposium Meetings in 1963, 1964 and 1966; elected Vice-Chairman of the World Society for Ekistics, Athens, in 1965.

11. Specially invited by the U. N. Secretary-General to deliver a Lecture on "International Co-operation" in General Assembly Hall, New York, in February 1965: was the only Representative from Asia and one of the Seven so invited from the whole world.

12. President of the Pakistan Bar Association (1964 to 1967)

13. At the request of the Secretary-General of the "United Nation drew up a Report on "United Nations Human Rights" which was considered by Inter-governmental Conference in Tehran in 1967 in connection with celebration of Human-Right Year.

14. Has written:-
    (a) "An Adventure in Self Expression" 1954
    (b) "Fundamental Law of Pakistan (being a Juridical Commentary on the Constitution of Pakistan of 1956".
    (c) "Islam in the Modern World" 1969.
    (d) "A Testament of Faith" (under print).

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